1. ERRATA IN THE NEW CAMBRIDGE PARAGRAPH BIBLE

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3. OLD TESTAMENT ERRATA

Gen 6:17: Change the comma after 'from under heaven' to a colon (1769) or semi-colon (Webster). You may also consider dropping the comma after the words 'breath of life' which does not appear in 1611. I found this a difficult sentence and most translators do not seem to agree on how it ought to be punctuated.

Gen 10.30: Add a comma after 'Sephar' for clarity (1611, Webster, RV).

Gen 13.13: Add a comma after 'wicked' to reestablish the original balance of the sentence (1611, Webster): But the men of Sodome were wicked, and sinners before the LORD exceedingly.

Gen 13:14: Add a comma after 'where thou art' for clarity (1611, Webster, RV).

Gen 14:17: Restore the brackets found in 1611. They make it easier to read. Another difficult sentence.

Note for Gen 16:6: The words 'that which is' should be in italics.

Gen 16.10: The line 'thy seed...for' seems to exhibit slightly peculiar space formatting.

Gen 17:17: Remove comma after 'and shall Sarah' as in 1611. This pointless 1769 comma disrupts the natural rhythm of the words: Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety years old, bear?

Gen 18:2: In 1611 this verse is a new sentence, which I think works better. Just a feeling.

Note for Gen 24:11: The word 'water' should be in italics. I noted this type of error today for the first time. That is, that some of the *notes* preserve italics for words *not* in the original Hebrew and Greek, whereas the main text does not. To be consistent one should remove italics from the notes as well as the text.

Gen 28:9: Add a comma after 'which he had' (1611, RV, Webster).

Gen 28:17: Change 'no other' to 'none other' (almost every version has 'none', except Webster).
Gen 29:24: Add comma after 'Leah' for clarity (1611, Webster).
Gen 29:25: Check the formatting of this verse.
Gen 31:32: Suggested change to read as follows: 'take it to thee: for Jacob knew not that Rachel had stolen them.' (1611, Webster)
Gen 31.42: Remove comma after 'fear of Isaac' (1611, Webster).
Gen 31:43-45: Check formatting.
Gen 32:20: Change to read: 'thy servant Jacob is behind us: for he said' (1611).
Gen 33:14: Add comma after 'goeth before me' (1611, Webster).
Gen 34:20-21: Check formatting.
Gen 34:25: Remove comma after 'third day' (1611). The joke lies in the subtlety of it! Also, Bishops had a comma which 1611 took out.
Gen 37:2: Change to read: 'These are the generations of Jacob: Joseph...'

Gen 37:24: Remove comma after 'took him' (1611). The comma suggests two things but the text is suggesting a single act of treachery.
Gen 37:35: Change to read: 'mourning; thus his father wept for him' (1611, Webster).
Gen 38:25: Remove comma after 'the man' (1611, Webster).
Gen 41:4: Change to read: 'and fat kine: so Pharaoh awoke'.
Gen 41:21: Change to read: 'as at the beginning: so I awoke'.
Gen 42:20: Change to read: 'and ye shall not die: and they did so'.
Gen 42:22: Remove the comma after 'behold'. 1611 has it in a different place after the word 'also'. I may be wrong but I don't think that is a printing error. Otherwise the text suggests there is a reckoning for Joseph's blood in addition to that of another person. But who could that other person be? It appears 1769 changed the comma because it looked better to have a comma after the word 'behold' not realizing that it then gives the wrong meaning.

Gen 42:14: Change to read: 'and Benjamin: if I be bereaved, I am bereaved' (1611, Webster).

Gen 45: 1: Change to read: 'from me; and there stood no man' (1611). The 1611 translators could have followed Bishops Bible by making the words 'And there stood no man with him...' a new sentence, but they changed Bishops.

Gen 45.11: Restore the brackets of 1611 here for clarity.

Gen 46:9: Change to read: 'Reuben Jacobs first born; and the sons...' The new sentence is unnecessary.

Ex 4.3: Change to read: 'cast it on the ground: and he cast it on the ground...'

Ex 7:25: Remove comma after 'fulfilled' (1611, Webster).

Ex 9:16: Add comma after 'in very deed'. The comma is lacking in Bishops but was added by 1611.

Ex 9:25: Add a comma after 'land of Egypt'. The comma is lacking in Bishops but was added by 1611.

Ex 18:16: Change the full stop after ‘me’ to a comma.

Ex 20:2: This verse should begin a new paragraph because even though it is only a statement, it is the first commandment (long noted by Jewish scholars, but misunderstood by Luther). The RV, NEB, and RSV treat this as a new paragraph.

Ex 29:38: Add a comma after ‘two lambs of the first year’ for clarity (1611, Webster).

Ex 30:10: Add a comma after ‘upon the horns of it once in a year’ clarity (1611, Webster).

Ex 31:5: Remove the comma after ‘stones’ (1611, Webster). The comma is unnecessary.

Ex 34.10: Add a comma after ‘and all the people among which thou art’ (1611, Webster).

Ex 34:28: The words ‘and he wrote upon the tablets the words of the covenant, the ten commandments’ should not be a new sentence. The point is that even after having no food or water, Moses was able to work. What strength! Another 1769 blunder. See 1611, Webster.

Ex 35:5: Change the semi-colon after ‘an offering of the LORD’ to a colon (JPS).

Ex 35.22: Add a comma after ‘and every man that offered’ (1611, Webster).

Ex 38:4: Add a comma after ‘network’ and ‘thereof’ (1611) – a difficult sentence.

Lev 15:11: Restore the brackets of 1611 for clarity (and Webster).

Lev 16:16: Remove the comma after ‘congregation’ (1611 and Webster).

Lev 16:33: Check formatting. (If *all* such lines are caused by the compositor avoiding the hyphen, tell me and I will ignore these.)

Lev 27:28: Remove comma after ‘no devoted thing’ (1611 and Webster).

Num 6:24: You may consider presenting the Aaronic blessing as poetry. If you do, you should also include verse 27 as this is an integral part of the blessing.

The note for Num 7:89: It should read: 89him: that is, *God*.

I can only imagine that the word ‘then’ has been added to assist the reader distinguish the first ‘him’ from the second ‘him’ in the same sentence. But such cannot be right for three reasons: First, one is adding words unnecessarily; second, the note confused me; third, it is obvious that the second ‘him’ can only mean Moses.

Num 14:10: Change full stop after ‘with stones’ to a colon (1611, Webster).

Num 27:2: Add a comma after ‘the princes’ (1611, Webster).

Num 27:14: Restore the brackets of 1611; otherwise one has to read the text a few times to see just how the words ‘to sanctify’ are to be understood.

All the notes in Deuteronomy from note 13:5 to note 34.7 are out by one line.

Deut 4:38: Add a comma after ‘before thee’ (Webster, 1611)

Josh 4:14: Take out the comma after ‘Moses’ as the words ‘all the days of his life’ refer to Moses, *not* to Joshua. Although the Hebrew is ambiguous, it is clear that the 1611 translators wanted the words to be taken with Moses. Among the translations that take the words in the same way as 1611 is the NEB.

Josh 9:21: Restore the brackets found in 1611.

Judges 3:31: Change colon after 'ox-goad' to semi-colon.

Judges 4:7: Add a comma after 'Kishon' and remove comma after 'Sisera' (Webster).

Judges 4:21: Restore 1611 brackets.

Judges 16:12 Restore 1611 brackets.

Judges 20:48notes: The notes should read as follows:

48came to hand: Heb. *was found*
48they came to: Heb. *were found*

Huge howler at 1 Sam 5:4 the note in the NCPB reads: 4the stump: or, *the fishy part*. This is a misreading of the 1611 font (the ‘L’ being mistaken for an ‘S’): ‘fishy’ should be ‘filthy’.

1 Sam 1:20: Add comma after ‘come about’ (1611, Webster)

1 Sam 2:14: Change ‘. So’ to ‘: so’ (1611)

1 Sam 3:10: Remove comma after ‘stood’ (1611, Webster)

1 Sam 3:13: Add comma after ‘for ever’ (1611, Webster)

1 Sam 4:21: Restore 1611 brackets for clarity (Webster)

1 Sam 26:10: Remove comma after ‘into battle’ (Webster)

1 Sam 30:2: Remove comma after ‘captives’ (Webster)

2 Sam 1:18: The words in brackets ought to be a new sentence (Webster).

2 Sam 16:15: I prefer the punctuation of this verse by Webster: “And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.”

2 Sam 21:2: Add a comma after ‘slay them’ (Webster).

1 Kings 3:7: ‘instead’ should be ‘in stead’.

1 Kings 3:26: Restore the brackets of 1611.

1 Kings 4:29: Add a comma after ‘understanding’. I note that Webster makes quite a radical change to this sentence by replacing the words ‘exceeding much’ with the word ‘great’.

Note for 2 Kings 18:27: Add a question mark to the note (as in 1611).

2 Kings 21:22: ‘And’ should be ‘and’.

2 Kings 5:3: the exclamation of Webster makes the sentence easier to read.

1 Chron 17:9-10: Restore the brackets of 1611.

1 Chron 20:7: Add commas after ‘Shimea’ and ‘brother’ (Webster).

2 Chron 11:21: Remove the comma after ‘Absalom’ (Webster).

Note for 2 Chron 21.14 must go up one space.

2 Chron 25:27: Add a comma after ‘LORD’. (Webster)

2 Chron 31:21: Remove the comma after ‘commandments’ (1611).

2 Chron 33.2: Can one avoid hyphenating ‘Heathen’?

2 Chron 35:25: The tense of the verb ‘spoke’ seems wrong.

Note for Ezra 1:4: must go up one space.

Ezra 2:2: the full stop after ‘Israel’ should be a colon.

Ezra 5:13: add a comma after ‘Babylon’ (Webster, 1611).

Ezra 6:13: Add a comma after ‘Cyrus the King’ (Webster, 1611).

Neh 5:3: the hyphen in ‘mortgaged’ looks odd.

Neh 5:18: Add a comma after ‘ten days’ (1611; Webster changes ‘store’ to ‘an abundance’).

Neh 8:8: A comma after ‘in the book’ adds clarity and rhythm (1611).

Neh 10:28-29: change full stop after ‘having understanding’ to a semi-colon, and ‘They cleaved’ to ‘they cleaved’ (1769, Webster). The new sentence in 1611 must be a mistake.

Neh 13:10: the comma after ‘the singers’ is unnecessary (1611.

Esther 8:1: add commas after ‘Haman’ and ‘enemy’ (1611, Webster).

Esther 3:7: Restore the brackets (1611, Webster).

Esther 3:1: Is ‘Hammedatha’ better than ‘Amedatha’? (1611) I think the change is not necessary and one loses the sense of repetition of the letter ‘A’ in the verse.

Job 2:11: Add a comma after ‘with him’ (Webster, 1611).

Note for 8:21 must go down one line.

Note for 8:22 must go up one line.

Note for 9:31 must go up one line. It looks even but it is not.

Notes on page 637 are all in the wrong place.

Notes on page 638 are all in the wrong place.

Notes for 15:4-5 are on the wrong page.

Job 19:24: Add a comma after ‘lead’ (Webster, 1611).

Job 23:9: Change ‘On’ to ‘on’.

Job 24:14: Add comma after ‘light’.

Job 27:3: ‘Spirit’ must be ‘spirit’ (1611, 1769, Webster) as it is in 26:13.

Job 31:30: Restore brackets found in 1611.

Job 33.17: Change ‘That’ to ‘that’.

Job 38:8-9: Change ‘womb? When I” to ‘womb; when I’.

Job 38:6: Change comma after ‘thereof’ to a semi-colon (RV).

Job 42:17: Restore the comma placement of 1611 which gives a different feel altogether.

I would not have paragraph breaks at 10:13, 15:14, 17:1, 18:9, 18:20, 19:7.

I would consider inserting paragraph breaks at 14:7, 14:18, 17:3, 18:5, 28:7, 34:10, 34:21, 38:8, 38:16, 38:39.

Psalm 13:1: When 1769 removed the brackets they inadvertently and slightly changed the sense. I would restore the brackets.

Psalm 14:3: The comma in ‘no, not one’ is not found in 1611 and visually disrupts the presentation of the three words.

Psalm 16:3: Add quotes after ‘delight’. It would seem to me that the quotation includes the latter part of verse two and three.

Psalm 18:12: Should there be a comma after ‘passed’?

Note for Psalm 29:9 should read: 9doth: or, *every whit of it uttereth.*

Psalm 35:27: Remove comma after ‘and be glad’ (1611)

Psalm 40:7: I am still not in agreement with you about the paragraph division here. The sense seems to me to be the following: the Psalmist acknowledges that God has not required sacrifices (verse 6) and so offers himself (verse 7)

Psalm 40:6-7: I am not sure that verse 7 ought to be the start of a new paragraph as I have always linked it directly to verse 6. I noted while reading the New Testament that even the writer of the Hebrews, when quoting this Psalm, takes these verses together.

Psalm 40:7-8: The quote should end at verse 8 (RSV, NKJV, NIV, NASB)

Psalm 42.4: Add a full stop at the end of the verse.

Psalm 49:19: This verse should NOT be a new sentence because it completes the thought of verse 18 (so rightly the RV).

Psalm 50:5: Should be in quotes (RSV).

Psalm 50:7-15: Should be in quotes (RSV).

Psalm 55:2-3: Check the punctuation of these verses.

Psalm 55:6: Remove the comma after ‘fly away’ (1611).

Psalm 55:17: Remove the comma after ‘Evening’. It seems to me unnecessary. Perhaps too the 1611 translators, who were well schooled in daily devotion, wished to establish the unity of morning

and evening prayer. Remove also the comma after ‘at noon’ as in 1611. Adding these commas disrupts the balance of the original:

Psalm 60:6-8: Should be in quotes.

Psalm 64:7: Although 1611 has a colon after ‘them’ so that the words ‘with an arrow’ go with ‘suddenly shall they be wounded’, this must surely be wrong. I prefer Webster: But God shall shoot at them with an arrow; suddenly shall they be wounded.

If you MUST go with 1611, take out the comma after ‘arrow’ as in the RV.

Psalm 68:7: Change semi-colon after ‘wilderness’ to comma (1611).

Psalm 68:18: The word ‘yea’ seems too far back by one space on the line.

Psalm 78:22: Change ‘Because’ to ‘because’ (Webster).

NOTE for Psalm 78.8: the word 'that' should be in italics.

Psalm 78:22: The word 'Because' should be lower case. In 1611 'Because' starts a new sentence.

Psalm 79:12: Add a comma after ‘reproach’ (Webster, RV).

Psalm 81:6-16: Should be in quotes.

A thought about the language change: The change in Psalm 94.13 from 'digged' to 'dug' loses the digging sound suggested by the frequency of the 'i' sound in the line.

Psalm 84:6: Should be a new sentence as in Webster and 1769.

Psalm 87:4: Should be in quotes.

Psalm 96:12: Put the words ‘for he cometh to judge the earth:’ on a new line.

Psalm 99:4: Change ‘king’s’ to ‘King’s’ (1611: who saw here a reference to God).

Psalm 107:3: Remove commas after ‘east’ and ‘north’ (1611). They are unnecessary.

Psalm 113:3: Add a colon after ‘the same’ (1611).

Psalm 113:6: Change the exclamation to question mark as in 1611 (*contra* Webster, 1769).

Psalm 116: Double check the paragraph division of this Psalm.

Psalm 119:14: First line is missing the word “I”.

Psalm 119.14 is missing the word 'I'. It should read 'I have rejoiced...'

Psalm 119:147 - Should the words 'I hoped in thy word' be in quotes?

Psalm 124:1: If these verses contain a liturgical exchange, as I think they do, then only the second verse ought to be in quotes. The same applies for Psalm 129:1-2.

Psalm 130:6: I would put the words ‘more than they that watch for the morning:’ on a new line. I have said these words hundreds of time in daily prayer, and that’s the feel I get.

Psalm 131:2: I would put the words ‘as a child that is weaned of its mother’ on a new line.

Psalm 131:2: Remove the comma after ‘myself’ (1611, Webster)

The Note for Psalm 132:11 is in the wrong place.

The Note for Psalm 132:15 is in the wrong place.

Psalm 135:6: Remove the comma after ‘heaven’ (1611).

Psalm 139:11: The translation of the King James here necessitates, as I see it, that only the first line of verse 11 be in quotes. Modern translations are different which is why they put the whole verse in quotes.

Notes for Psalm 139:14-16 are in the wrong place.

Psalm 139:19: Should the words ‘depart from me therefore ye bloody men’ be in quotes?

Psalm 141:7: Despite the presence of the word ‘my’ which may give the reader the impression that the Psalmist’s words will follow, verse 7 should be in quotes because the Psalmist is quoting the words of the wicked in a perverse self-fulfilling prophecy. I think this is what the 1611 translators meant, and your paragraph division agrees.

Psalm 142:4: I would put the words ‘Refuge failed me’ on a new line. The sum up the emotional aloneness of the Psalmist, and would powerfully convey this if they were on their own line.

Psalm 143:12: I would place the words ‘and destroy all them that afflict my soul’ on a new line.

Psalm 144:2: Change ‘My’ to ‘my’.

Psalm 145:8: Remove the comma after ‘gracious’ (1611). It is not needed.

Psalm 148:12: Remove the commas after ‘men’ and ‘men’ (1611).

Prov 19:2, 21:26, 25:10, 26:25 should <u>not</u> be new paragraphs.

Prov 23:7: Change ‘For’ to ‘for’.

Prov 24:4: Change ‘And’ to ‘and’.

Prov 24:29: Should be in quotes.

Prov 30:20: Should be on a new line or the power of verse 19 is lost.

Prov 31:2: Change the question marks to exclamation marks as in 1611. The question marks misled me.

The notes for Eccl 7:14, 7:21 are on the wrong lines.

Eccl. 12:2: Remove the comma after ‘stars’: it destroys the balance of the sentence (1611).

All the notes for Song of Songs 6:5, 7:5, 7:9, 7:12, 8:1, 8:6, 8:10 are on the wrong lines.

Is 1:13,14: Add commas after ‘moons’.

Is 5:1: Should be a new paragraph.

Is 5:29: Change ‘Their’ to ‘their’.

Is 7:4: Remove comma after ‘Take heed’ (1611).

Is 7:14: Remove the comma after ‘conceive’ (1611): two actions are not here envisaged by the translators.

Is 8:20: Change ‘to’ to ‘To’ (Webster, 1769, 1611).

Is 9:6: Change ‘Prince of Peace’ to ‘Prince of peace’ (1611).

Is 9:12: The words: ‘For all this his anger…’ should not be a new sentence (1611). In my view they should appear as they do in their other places, like 9:17, 9:21, 10:4, etc.

Is 12:1: The words ‘O Lord, I will praise thee:’ should start a new paragraph as this seems to me to be an independent Psalm.

Is 14:23: I noted with interest the capital letter for ‘Bittern’.

Is 16:2: Remove the commas after ‘be’ and ‘that’ (1611): their appearance in 1769 seems to me to be sheer pedantry.

Is 16:2-5: Should these verses not be in quotes?

Is 17:1: Should start a new paragraph.

Is 17:8: Remove the comma after ‘groves’ (1611).

Is 19:18: I would restore 1611 where the words are not capitalized: ‘one shalbe called the citie of destruction.’

Is 20:1: Should start a new paragraph, despite the common theme of Assyria.

Is 20:6: Is the comma after ‘expectation’ needed? It is not found in 1611. Perhaps the question marked led to the comma.

Is 21:9: Remove comma after ‘men’ (1611).

Is 21:10: Remove comma after ‘threshing’ (1611).

Is 22:25: Remove the comma after ‘cut down’ (1611).

Is 23:13: Remove the comma after ‘was not’ (1611).

Is 30:1: Change ‘spirit’ to ‘Spirit’. The translators rightly saw here a reference to the Holy Spirit.

Note for Is 30:17: this note is badly misplaced.

Is 30:28: Remove the comma after ‘breath’ (1611).

Is 30:29: This is a fine example of how a comma can cause a sentence to change. 1611 has: ‘Yee shall haue a song as in the night, when a holy solemnitie is kept, and gladnesse of heart…’ Although what you have now is perfectly acceptable, it would seem 1611 intended this:

Ye shall have a song as in the night,
when a holy solemnity is kept,
and gladness of heart

Is 33:2: Should start a new paragraph.

Comment: Is 35:1: I noted with interest in Pollard that he has no full stop after ‘rose’. However, in *my* 1611 edition there *is* a full stop. This is now the third time I have found a discrepancy between my 1611 and Pollard. FYI.

Is 35:10: Change ‘And’ to ‘and’.

Is 36:2: In 1611 the words ‘And he stood by the conduit...’ are not a new sentence. I prefer 1611 because it flows better.

Note for Is 37:26: Change ‘should’ to ‘Should’ (1611).

Is 38:3: the words: ‘And Hezekiah wept sore’ should not be a new sentence, as in 1611: ‘and Hezekiah wept sore.’

Is 40:25: I don’t suppose Webster’s emendation from ‘equal’ to ‘equaled’ is justifiable on the grounds of spelling? (:) “To whom then will ye liken me, or shall I be equaled? saith the Holy One.” I think the problem may be with having the words ‘or shall I be equal’ on a new line.

Is 42: All the notes on pages 944-945 are in the wrong place.

Is 45:9: 1611 has ‘maker’ not ‘Maker’: unexpected.

Is 45:9: It dawned on me when I was trying to make sense of this verse that perhaps the change introduced in 1769 has missed the point. 1769 has:

Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

1611 has: shal the clay say to him that fashioneth it, What makest thou? or thy worke, he hath no hands?

Perhaps 1611 intended something different from what is conveyed in 1769. Perhaps:

Shall the clay say to him that fashioneth it, “What makest thou?” or “thy work, he hath no hands?”

This second possibility accords with the RSV:

Does the clay say to him who fashions it, 'What are you making'? or 'Your work has no handles'?

I suppose it depends on whether the antecedent for ‘he’ could be ‘work’.

Is 46-47: All the notes on pages 952-953 are in the wrong place.

Is 47:9: Should be a new sentence (1611, 1769, Webster).

Is 47:9: The words ‘for the multitude…’ should be on their own line.

Is 51:19: Remove the commas after ‘desolation’ and ‘famine’ (1611).

Is 53:9: Change the comma after ‘death’ to a colon (Webster) or semi-colon (1769). The comma confused me.

Is 54:5: Change comma after ‘name’ to a semi-colon (1769, Webster, 1611).

Is 57:19,20: Although these verses appear grammatically correct, they look strange with the reintroduction of quotes after: ‘saith the LORD’.

Is 58:13-14: Should these verses not be in quotes?

Note for Is 60:11: Move it up one line.

Is 63:1: Should the first part of this verse be in quotes? If so, why the two sets of quotes?

Is 64:5: Add a comma after ‘rejoiceth’ (1611, Webster).

Is 64:11: Change colon after ‘fire’ to a comma (1611). The line that follows is a separate thought.

The note for Jer 4.30: Should go down one line.

Jer 11.15: 1611 has the question mark in a different place:

What hath my beloued to doe in mine house, seeing shee hath wrought
lewdnesse with many? and the holy flesh is passed from thee: when thou doest
euill, then thou reioycest.

1769 moved the question marked:

What hath my beloved to do in mine house, seeing she hath wrought lewdness
with many, and the holy flesh is passed from thee? when thou doest evil,
then thou rejoicest.

In the Hebrew, this verse is obscure either way (even in modern translations). It should be treated as a difficult verse with the 1611 translation respected.

Jer 20:8: Put the words "violence and spoil" into quotes.

Jer 22:19: I would make this a new sentence (Webster, 1611, 1769).

Jer 31:9: 1769 changed the place of the comma here with far reaching consequences. The 1611 comma should be restored. 1769 reads:

I will cause them to walk by the rivers of waters in a straight way,
wherein they shall not stumble:
for I am a father to Israel,
and Ephraim is my firstborn.

1611 reads in a more natural way:

I will cause them to walke by the riuers of waters,
in a straight way wherein they shall not stumble:
for I am a father to Israel,
and Ephraim is my first borne.

Jer 32:3-5: This is one long sentence! By the time one gets to the end one has forgotten what the question mark was for. In 1611 the question mark appears early, at the end of verse 3. I would restore 1611, and would make verses 4 and 5 separate sentences, also as in 1611.

Jer 33:10: Restore the brackets of 1611 for clarity.

Jer 37:9: Change 'yourselves' to 'your selves' (OR: change the note for 37:9).

Jer 37:17: It seems to me that the words: 'said he' might not have to be in quotes since 'he' may refer to God, whom Jeremiah is quoting.

Jer 41:16: Restore the brackets of 1611 for clarity.

Jer 41:17: This should be a new sentence (Webster, 1611).

Lam 3:21: This verse ought to be with the next paragraph. The poet, whose memory is marred with the vision of destruction, now looks forward to God's mercies as a source of comfort. The word 'This' points to what follows. As the paragraph now stands, I tried to link these words to what went before. If you deliberately placed this verse as the last in this paragraph in the hope that that would create an anticipation for the paragraph that follows, I think you were possibly expecting too much of your readers.

Lam 3:52: Remove the comma after 'bird' (Webster). The comma disrupts the balance.

Lam 4:15-16: These verses ought not to be a new paragraph. They belong rightly with verses 13-14. I think I see why you have done this. In verses 13-14, the subject 'they' refers to the prophets and priests, and in 15-16 'they' means the people. Nonetheless, there is a unity to these verses that is disrupted by the paragraph insertion.

Ez 11:15: Add a comma for clarity after 'wholly' (Webster).

Ez 19:7: Put the words 'and the fullness thereof' on the next line and take away the comma. The punctuation of 1611 is deliberate:

And he knew their desolate palaces,

and he laid waste their cities;
and the land was desolate,
and the fulness thereof by the noise of his roaring.

Ez 28:13: Delete the extra space between 'the' and 'diamond'.

Ez 29:18: This difficult sentence is made much easier to read by simply adding a comma after 'nor his army' (Webster).

Ez 32:21: The words that follow 'that help him' should be in quotes. So:

The strong among the mighty shall speak to him out of the midst of hell with them that help him: "They are gone down, they lie uncircumcised, slain by the sword."

Ez 33:10: The words 'thus ye speak' should be part of the quote. This is clear in 1611.

Ez 36:37; 39:29: Change 'spirit' to 'Spirit' (1611). Most of the occurrences of 'spirit' are in lower case in Ezekiel. When the upper case is used, it seems deliberate.

Dan 7:14: Remove the comma after 'dominion' (1611).

Dan 7:19: In 1611 the word 'dreadful' appears here as two words: dread ful. This word appears 9 times in 1611 always as one word, only here as two. Perhaps for that reason it is deliberate: and the context supports this view.

Dan 7:25: Add a comma after 'times' for clarity (1611).

Dan 9:2: Add a comma after 'reign' for clarity (Webster, 1611).

Dan 10:16-19: The word 'lord' appears in these verses four times. In 1611 the word is capitalized. This is significant because in the book of Daniel, 'Lord' is only capitalized when God is intended.

Daniel 11:1: This verse belongs properly to 10:21. The words 'Also I' suggest that the thought of the previous verse is continuing, while the words 'And now' (verse 2) suggest a new idea. Most modern translations also take 11.1 with 10.21.

Dan 11:8: Remove the comma after 'gods' (1611). It is unnecessary.

Dan 11:10: Change 'overflo' to 'overflow'.

Dan 12:10: Remove the comma after 'white'. It is unnecessary and ruins the rhythm of the line.

Hos 1:2: Add a comma after 'whoredoms' (1611). The comma creates a perfect balance.

Hos 9-10: These chapters lack quotes even though God speaks in them. Is this deliberate? For example, how does the language of 9.10 differ from 11.1?

Hos 9:11: Remove the comma after 'birth' (1611).

Joel 1:12: Remove the comma after 'also' (1611). This verse is a fine aesthetic example of chiasmus:

The vine is dried up, and the fig-tree languisheth;

the pomegranate-tree, the palm-tree also and the apple-tree,
even all the trees of the field, are withered:
because joy is withered away from the sons of men.

Joel 2:28,29: Change both occurrences of 'spirit' to 'Spirit' (1611). There is little doubt God's Spirit is here intended.

Joel 3:4: Remove the comma after 'Tyre' (1611).

Joel 3:5: Change colon after 'things' to a full stop. Error.

Amos 4:13: Change the comma after 'earth' to a colon (as at 9:6).

Amos 5:3: Remove the comma after 'ten'. The comma does not appear in 1611 and with it the latter part of the sentence makes no sense. The NRSV has seen fit even to drop the whole phrase 'to the house of Israel'. Such radical surgery is not necessary if one leaves the text of 1611 as is.

Amos 5:14: Remove the comma after 'good' (1611).

Amos 5:18: Remove the comma after 'darkness'.

Amos 5:26: This difficult sentence could be made easier in one of two ways: add a comma after 'Moloch' (1611) or put the words 'your images' on a new line.

Amos 6:8: Reading this verse as it stands in the KJV, I think that the words: 'The Lord GOD hath sworn by himself' should be put into quotes. This is not as strange as it seems because in one other place in Amos, God also quotes his name: 4:11. Here the line between God's voice and prophet's voice becomes blurred.

Jonah 1:8: Change 'What' to 'what'.

Jonah 1:10: Restore the brackets of 1611.

Johan 1:11: Remove the comma after 'wrought' (1611).

Micah 1:15: Add a comma after 'Adullam' (1611).

Micah 3:2: Remove the comma after 'good' (1611).

Micah 3:9: Remove the comma after 'judgment' (1611)

Micah 4:7: Move the line 'even for ever' so that it joins the line before.

Nahum 2:11: Change the place of the question mark to conform to 1611. The placement of the mark changes the sense.

Where is the dwelling of the Lions,
and the feeding place of the yong Lions?
where the Lion, euen the olde Lion walked,
and the Lions whelpe, and none made them afraid.

Hab 1:2-3: Change the exclamation marks back to question marks (1611, NRSV).

Hab 2:4: Add a comma after 'lifted up' (1611, Webster).

Hab 2:18: Change colon after 'graven it' to semi-colon (1611, Webster, 1769).

Hab 3:4: Check the punctuation of this verse.

Zeph 3:7: Move the line 'howsoever I punished them' so that it fits with the line before:

I said, Surely thou wilt feare mee:
thou wilt receiue instruction:
so their dwelling should not bee cut off, howsoeuer I punished them:
but they rose early, & corrupted all their doings.

Hag 2:4: Remove the comma after 'Joshua' (to be consistent with 1:1)

Hag 2:5: Change 'spirit' to 'Spirit' (1611)

Hag 2:6: Remove the commas after 'heavens' and 'sea': the balance of 1611 is better.

Zech 9:11: I would join this verse to the next paragraph.

Mal 1:4: The phrase 'the border of wickedness' appears odd. I would remove the comma after 'them' or put the phrase into quotes or capitals.

Mal 1:11: Add a comma after 'same' (Webster).

Mal 2:15: The combination of sentences with and without a capital letter looks odd.

4. NEW TESTAMENT

Matt 10:42: Add a comma after 'only' (1611).

Matt 17:3: Add comma after 'Elias'. Without the comma it is not clear whether it is Moses talking with Elias, or Moses and Elias talking with Jesus. The latter is intended and for that reason I would add the comma (present in 1611).

Matt 17:6: Remove the space in the word 'when'. I have alerted you to this error before, a long time ago, and since it does *not* occur in your errata list, it may be that other errors have also inadvertently been omitted.

Note for Matt 17:27: Add comma after 'silver' (1611).

Matt 22.13: Change the comma after 'darkness' into a semi-colon (as 1769, contra 1611).

Matt 24:44: Add comma after 'think not' (1611, Webster).

Matt 27:8: Add a comma after 'blood' (as in 1769, contra 1611) OR remove the comma after 'called'.

Matt 27:14: Change colon after 'a word' to a semi-colon (as in 1769).

Matt 27:62: Remove comma after 'next day' (as in 1611, Webster, contra 1769).

Matt 28:6: The words 'Come, see the place where the Lord lay' should be a new sentence as in 1769. Otherwise these somber and climactic words come upon the reader too quickly.

Luke 22.59 lacks a most important comma after the word 'after'.

John 1.35: add a comma after 'after'.

John 7.53: The words 'And every man went unto his own house' should go with the next paragraph. Although this is not apparent in 1611 because of chapter divisions, for textual reasons you may consider changing it.

John 8.32: Truth should be in capital letters (1611)

John 11.16: 'fellow-disciple' should be plural: fellow-disciples.

John 11.33: 'he groaned in the spirit'. The word 'spirit' must be capitalized in accordance with 1611 because the translators saw here a reference to the Holy Spirit, not the human spirit of Jesus (unlike Luke 10.21 where there is no capital letter in 1611).

The less serious comma omissions are:

John 13.27 - comma needed after 'sop'

John 15.20: Lord should be in capital letters (1611)

John 18.10 - comma required after 'sword'

John 20.19 - comma required after 'Jesus'

John 21.20 - comma required after 'supper'

John 21.21 - comma required after 'him'

John 19.42 - comma required after 'therefore'

Those that are more serious include:

John 20.12 - comma required after 'white'. The comma, as I see it, is here intended for dramatic pause and heightens in 1611 the tension of the narrative: "And seeth two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen".

John 21.20 - comma required after 'loved'. The sentence without the comma could give someone the false impression while reading that Jesus 'loved following' the beloved disciple.

John 20.7 - there should be NO comma after 'napkin'. The comma is lacking in both 1611 and the received text, and I suspect therefore it may be a typo.

John 15.20 - 'lord' should be capitalized in accordance with 1611. The translators here wanted to

make here an assertion of the divinity of Christ from his own mouth.

Acts 14.19 - Should there be a comma after 'and'?

Acts 25.8 - In 1611 the words 'While he answered for himself' do not begin a new sentence. In the NCPB and received text they do, but appear odd since the reader expects a temporal clause (only to then search in vain for one to follow).

Romans 4.13 - 1769 seems to me to make a mistake in putting a comma after 'or to his seed'. The comma is absent from 1611.

Romans 8.28: add a comma after 'good' (1611).

Romans 13.6: add a comma after the first 'For'.

Romans 14.20: add a comma after 'meat'.

1 Corinthians 1.21: add commas after 'that' amd 'God'.

1 Corinthians 2.12 - the words 'but the spirit' should read 'but the Spirit' since the 1611 translators saw here an unambiguous reference to the Holy Spirit. So reads 1611, Geneva, REB, RSV (contra RV).

1 Corinthians 15.37 - the words 'but bore grain' should read 'but bare grain'.

2 Cor. 11.12: Add a comma or semi-colon after the word 'occasion' (as in 1611 and 1769)

Gal. 1:19: Should not 'others' be singular as in 'But other of the apostles saw I none'?

Eph 1.2: Drop the comma after "peace" (1611)

Phil 4:1: Add a comma after 'brethren'

Col. 1:8: Change Spirit to spirit (so 1611) - unless the lower case in 1611 is merely an oversight carried over from the Bishops Bible. It seems to me though that the translators were quite particular when they meant the Holy Spirit.

Col 1:16: Remove the comma after 'created'. 1611 changed the Bishops punctuation here which is similar to 1769.

1 Thess 1:1: Drop the comma after "peace" (1611)

2 Thess. 1:1: Delete 'the'

2 Thess. 2:6: Add a comma after 'withholdeth' (contra 1769)

1 Tim. 1:16: Add a comma after 'in me first' (as in 1611, contra 1769)

1 Tim. 4:8: Should the words 'bodily exercise profiteth...come' be in quotes, in light of verse 9?

1 Tim. 6:20: Should the word 'science' be in quotes? If so, one would also add a comma after 'science'?

Titus 1:14: Remove the comma after 'men'. Although the comma is in 1769, it is absent from 1611, and for good cause: with the comma one may think that the commandments turn (others) from the truth, where the correct sense is that the men themselves turn from the truth (clearer in the RV).

Titus 3:8: I prefer 1611 where the words 'these things are good and profitable unto men' are not a new sentence.

James 1.25: whoso is not the same as who so.

James 3:10: Make the words 'My brethren, these things ought not so to be' a new sentence as in 1769.

1 Pet 1.12: Add commas after 'things' (1769).

1 Pet 3.21: ADD a comma after 'whereunto' and 'baptism' (to add some clarity to a difficult verse)

Rev 1:4, 3:1, 4:5: the word 'Spirits' should be lower case. In 1:4 in 1611 the lower case is used. Elsewhere in 1611 one finds the upper case 'Spirits'. This highlights for me the inconsistency in the original. One must therefore make a choice based on other considerations. I would make the case for using the lower case on two grounds. First, most fine modern translations have 'spirits' (RSV, REB). Second, one's decision about upper or lower case in relation to the word 'spirit' is always a theological decision, and the upper case 'Spirits' is theologically dubious.

Rev 4:2: The word 'spirit' should be upper case (sic). So RSV, REB.

Rev 8:4: Remove the extra space after 'And'.

Rev 8:13: Add comma after 'of the earth' (1611, Webster, contra 1769). The comma adds clarity to a difficult sentence.

Rev 18.19: Change the comma after 'costliness' into an exclamation mark as in 1769 (also RV).

5. APOCRYPHA

2 Esdras 7:50-53: All 'ands' are lower case (contra 1769, 1611). Is this deliberate?

2 Esdras 7:54: The question mark should go after verse 53 (1769). I would also remove the brackets which do not appear in 1611.

2 Esdras 8:59: Change the colon to full stop after 'nought'.

Note for 2 Esdras 9:18: Add a comma after 'come'.

2 Esdras 10:25: Change 'shined' to 'shone'.

Note for Judith 2:7: This note is wrongly spaced.

Rest of Esther 11:5: Remove the comma after 'tumult' (1611).

Rest of Esther 16: 23: Add a comma after 'against us' (1611).

Wisdom 1:7: Change 'Spirit' to 'spirit' (1611).

Wisdom 6:25: Change 'worlds' to 'words'.

Wisdom 9:17: Change 'Holy Spirit' to 'holy spirit' (1611). Also change 'Spirit' to 'spirit' in 12:1.

Wisdom 11:8: Add a comma after 'then' for clarity (1611).

Wisdom 12:27: The punctuation of this difficult sentence is quite different in 1611. I would restore 1611, particularly in the latter part:

For looke, for what things they grudged when they were punished, (that is) for them whom they thought to be gods, being punished in them; when they saw it, they acknowledged him to be the true God, whome before they denyed to know: and therefore came extreme damnation vpon them.

Wisdom 14:17: Add a comma after 'forwardness' for clarity (1611).

Wisdom 16:10: Add a comma after 'sons': it seems necessary to avoid ambiguity.

Wisdom 16:16: Remove the semi-colon after showers. .

Wisdom 16:18: Change 'some time' to 'sometimes' (1611).

Eccles. 6.1: Change 'Instead' to 'In stead' (1611)

Eccles. 16.18: Drop comma after 'deep' (1611)

Eccles. 21:5: Change 'god' to 'God'.

Eccles. 22:1: Father and Governor should not be capitalized (1611)

Eccles. 28:14: Change colon after 'nation' to comma (1611) or semi-colon.

Eccles. 29.21: Drop comma after 'water'.

Notes for Eccles. 30:2-3 must go up one line.

Eccles. 34:8: Belongs to previous paragraph. Add a new paragraph before 34.9.

Notes for Eccles. 36:23-24 must go down one line.

Eccles. 41:18: Change 'Of' to 'of.

Eccles. 45:12: Change 'Holiness' to 'holiness' (1611).

Eccles. 45:25 belongs with the previous paragraph. Add new paragraph before 45.26.

Eccles. 46:2: Drop the comma after 'he'.

Eccles. 46:2: Change 'cities!' to 'cities?'

Eccles. 46:6: Change 'Mighty One' to 'mighty one' (1611). The reference may be to Moses, not God.

Eccles. 51:2: Change 'For' to 'for'.

Song of the Three Children 57: Drop comma after 'whales'.

1 Macc 2.15: I presume 'mean while' is meant to be two words.

1 Macc 2.29: Remove comma after 'wilderness' (1611)

1 Macc 3.37: Remove comma after 'Antioch' (1611)

1 Macc 3:51: Change 'for' to 'For'.

Note for 1 Macc 4:36: Move slightly down.

1 Macc 4.54: Remove comma after 'Look'. Add comma after time (so 1611). This reads much better.

1 Macc 4:54: Add a comma after 'time'.

1 Macc 5.45: Remove the comma after 'wives' (1611)

1 Macc 6.37: Remove comma after 'strong men' (1611)

1 Macc 8.4-10: In 1611 these verses are broken up into smaller sentences making it easier to read.

1 Macc 10:4: Change 'Let' to 'let'.

1 Macc 12.48: Add a comma after 'came with him' (1611)

2 Macc 1.24: In 1611 'King' is lower case.

2 Macc 7.41: 1611 adds a comma after 'sons'. I think the sentence reads more dramatically that way.

2 Macc 8.36: Remove comma after 'thus he' (1611)

2 Macc 10.9: This verse ought to be a paragraph on its own (as in the RSV)

2 Macc 11.7: Add a comma after 'him' (1611)

2 Macc 11.9: In 1611 the sense is altogether different. It has 'altogether' (as an adverb qualifying 'praised'). 1769 takes it with 'They'. I think you should restore the 1611 text.

2 Macc 12.21: Restore the brackets of 1611.

2 Macc 12.22: Restore the brackets of 1611. These words are a theological comment. Without the brackets it gives the incorrect impression that 'him' refers to Judas.

2 Macc 12.28: Restore the brackets of 1611 for the same reason.

2 Macc 12.44-45: The punctuation in 1611 is quite different for these verses, and in my view give a different sense.

2 Macc 13.20: Add a comma after 'were in it' (1611).

2 Macc 14.4: Change 'Came' to 'came'

2 Macc 14.7: Restore 1611 brackets.

2 Macc 14.42: Remove the comma after 'wicked' (1611)

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